SMITH'S REPORT

On the Holocaust Controversy

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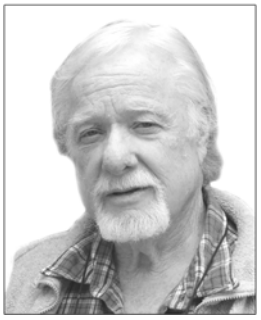

Challenging the Holocaust Taboo Since 1990

HOEFLE HOOPLA: DAVID IRVING PROMOTES REVISIONISM – AGAIN!

Gene Burkett

In recent weeks, the British historian David Irving has come under fire for his comments indicating his acceptance of parts of the Holocaust story. These comments, in turn, stem from a memorandum published almost six years ago, the so-called "Hoefle Document", as well as a trip Irving made to Eastern Poland early this year. The thrust of Irving's recent comments is that he now accepts that mass exterminations took place at the "Reinhardt" camps, and this admission has aroused anger and feelings of betrayal among some revisionists. Yet, lost in the controversy is the fact that Irving has once again managed to push the arguments for revisionism forward.

The controversy began in late September of this year, when Irving, in an attempt to create some pre-publication buzz for his biography of Heinrich Himmler, spoke not only of the Hoefle Document but also of his revised view of the Holocaust. In the Guardian article, published 26 Sep 07, his views were reported this way:

He says that a document, which he is 80% sure is genuine, suggests that 2.4 million Jews were killed in Poland, but goes on to claim that the gas chamber at Auschwitz was fake [see panel at right]. "It was not the centre of the killing operations - it has only become a focus because it is the site that is best preserved. Much of what is shown the tourists there is faked postwar - watchtowers, even the famous gas chamber."

He added: "In my opinion now the real killing operations took place at the Reinhardt camps west of the Bug River. In the three camps here [Sobibór, Belzec, and Treblinka] Heinrich Himmler's men (mostly Ukrainian mercenaries) killed possibly as many as 2.4 million in the two years up to October 1943. There is now nothing to be seen of the Reinhardt camps, neither stick nor stone, so few tourists go there. I have visited all four sites earlier this year."

Pressed as to whether this change undermined his previous stance, Mr. Irving replied: "It is a crystallization of my view." Asked if he now accepts there had been a Holocaust against the Jewish people he said he was "not going to use their trade name". He added: "I do accept that the Nazis quite definitely, that Heinrich Himmler, organized and directed a programme, a clandestine programme, for the liquidation of European Jews ... and that in 1942-43 alone over 2.5 million Jews were killed in those three camps." He added that Hitler was "completely in the dark" about the programme.

Revisionist criticism of his comments, particularly on such sites as the CODOH Revisionist

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LETTERS

Bill Scaduto

I was disappointed in your latest issue where you almost took pains to be blasphemous toward God, especially in that it has no bearing on the phony Holocaust issue.

If you have to get off topic with the rabbi(s) and Jews, you could have done immensely better by going after their r hatred and bigotry, comparing the Talmudic teachings with the Protocol's teaching to show the direct correlation between them.

There are far more proofs for the Old Testament than you may suppose, especially archeological, if one has the inclination and makes the time to do the homework.

I'm still a novice at this Holocaust fraud thing, so I need substance, more meat and potatoes, and can easily do without the side dishes. Hoping for far better from you.

I was aware when I ran that piece that it would be offensive to some of my Christian readers. But I was caught by the realization that "we" have been celebrating the slaughter of the Egyptian children for three thousand years now --- because it was carried out for a "greater good." I could not help but reflect on the irony that during WWII we, as Americans, could morally justify burning alive all the children of the core populations of every major city in German and Japan because --- it was for the "greater good."

I don't really approve of that way of looking at things. I think it is about time that we reflect publicly on the problem of burning children --- and other innocent, unarmed folk --- for a "greater good." It would keep us out of places like Korea, Vietnam, Iraq, and now maybe Iran. The very least we should think about is killing the guilty, rather than the innocent. That would be a start.

Fred Wahlstron

Please finish your documentary Mr. Smith. Help us. We need you. Whatever sparked your interest was inspired. A foreign language librarian sparked mine. She made good strudel, and now she is dead. My question then was how can a woman in her 70's who speaks 12 languages, has 4 doctorates be an "anti-Semite? The lovable bitch showed me, between strudel and documentation and cleaning her yard and library --- she forced me, to open my mind. "A true teacher", a Jew, a friend. She would be offended if I printed her name. The torch was passed to me. Oy vey. What to do? "Use the brain you were given" is what she told me. She took the secret of her strudel with her to her grave.

A starving student.

John Stager

I was saddened to hear of Robert John's passing. I met him on a few occasions, many many years ago in Ridgewood, Queens. He would attend meetings held by a group of people called "Concerned Citizens." The meetings were focused on how to solve the "Jewish problem" peacefully and legally. We met in the back room of a bar. Dr. John, in spite of his background, was willing to meet with us working class people in a bar.

Ridgewood at one time had a large German population. There were many Germans there who had been in Germany as citizens or soldiers during the war. I came of drinking age in 1957. After having a few beers, I would ask some of the men about the gas chambers and crematoriums. Everyone I asked replied that they had never viewed a gas chamber or an oven to cremate Jews. When I asked if Jews were gassed under any conditions, the reply (after many beers, which sometimes is also a truth serum) was sometimes a reluctant confession that some Jews had been gassed by using the exhaust from a truck, but only because the troops were under attack and were forced to retreat and could not take prisoners with them.

I share this memory with you with the thought it might give you another idea to pursue.

If you were to have that conversation with them today, knowing what you know today, you would probably have a few questions to ask. The first one being: "Did you see a 'truck-exhaust-gassing' with your own eyes, or did you hear about it from a third party?" Still, Robert John as a young man drinking beer in the back room of a bar in Ridgewood! I would like to have been there. I lived in NYC in the late 1950s, in the Village, so I was in the neighborhood. But I missed him. And so it goes.

"Listen, there's no question that the suffering of the Armenian people some 90 years ago was extreme. But what happened 90 years ago ought to be a subject for historians to sort out, not politicians here in Washington."

Rep. John Boehner, R-Ohio,

(We might say the same for the suffering of the Jewish people. Would Rep. Boehner say it?)

Is the Genocide Racket Starting to Unravel?

Ted O'Keefe

I enjoyed reading your exchange on the History News Network Website with various Jewish apologists over the Exodus story in the most recent issue of **SR**. Jewish partisans have long urged a reading of Exodus that scants the horrors done by the Jewish deity not merely to "Pharaoh," his retainers, and troops, but to the Egyptian people, the easier to represent the narrative as a universal evocation of human liberation.

You might have mentioned certain other pertinent facts about the Exodus story that are seldom stressed. Among them is the account, found in Genesis, of how Joseph arrived in Egypt, became the ruler's grand vizier, compelled the Egyptians to turn over their grain reserves to the state, and then invited in his kin, whom Joseph's patron, an earlier, similarly unnamed Pharaoh, promised "the fat of the land." Whereupon Joseph, a famine having blighted the country, sold the Egyptians back their food in exchange for first their livestock, then their land.

The version of the Good Book I am consulting next reads, "The land became Pharaoh's, and Joseph reduced the people to servitude, from one end of Egypt to the other" (Genesis 47:21-22).

Now, while many non-Jews have long interpreted the Exodus story as an account of God's providence, or as a "prefiguring" of events in the New Testament, the disregard for *all* the native Egyptians—reduced first to slavery, then afflicted by a succession of calamities—that is palpable in the tale of the Hebrews' sojourn in Egypt seems scarcely calculated to make gentiles leap for joy with loud cries of "Hallelujah!"

As you recognize, a broader consideration of the Exodus story (and other biblical stories of the tribulations and narrowly averted eclipses of the Jews) helps explain the exploitation of "Holocaust" and "genocide" today. To wit, the designation of fully culpable oppressor and entirely innocent victim is often less than clear cut, as in the account of Joseph and Moses, when:

--- one knows more of the story than that which we are bidden to "remember";

During the Sudan's long civil war between the Arabized northern blacks and the largely "animist" and to some extent Christian blacks of the country's south, the Israelis and their supporters used the war for an incessant propaganda directed against Arabs (your old friend Nat Hentoff was particularly active here).

--- and the facts of attempted extermination for racial, ethnic, etc. reasons throw into question such an attempt.

To those problems must be added those considerations of political advantage according to which the cry "Genocide!" is raised or stifled.

Recently there have been signs that the genocide racket is beginning to unravel. The all-consuming duty to "memory" seems not to apply to Turkey's treatment of the Armenians during World War I. The U.S. government is brushing aside legislative attempts to call what happened to the Armenians at that time genocide. Whether it was an attempted extermination or not, very large numbers of Armenian civilians were expelled from their homeland to be harried and killed by the Ottomans, and thus certainly as much as a genocide as that alleged in Darfur, which the U.S. State Department has called genocide.

With all the best will in the world, it is difficult not to discern the fine hand of the Israelis and their agents and proxies here. Besides maintaining the pecking order in ethnic tragedies, conceding to the Turks on the Armenian question has long been the policy of the Israelis for the prudential reason of cultivating their Turkish all-but-ally. As a bit of belated *Realpolitik* for America's visionary efforts in Iraq, it may help avert Turkish attacks on the neighboring Iraqi Kurds (though only if we can convince our Kurds to stop helping Turkey's long brutally suppressed Kurds—making sure not to offend our Turkish ally by any undue condemnation of their policy, of course).

As for the Darfur delusion—the claim that struggles between rival groups of black Muslims equate to genocide by Arabs against blacks (yes, some of the

combatants speak Arabic, but Al Sharpton is not an Englishman) — it, too, has strong roots in Zionist advocacy as well. During the Sudan's long civil war between the Arabized northern blacks and the largely "animist" and to some extent Christian blacks of the country's south, the Israelis and their supporters used the war for an incessant propaganda directed against Arabs (your old friend Nat Hentoff was particularly active here).

When that war ended, the outrage of the Zionists and the neocons, now bolstered by the Bushes, the Republicans, and Angelina Jolie, was transferred to Darfur, where many otherwise well-informed Americans believe that the type of Arabs they saw in *Lawrence of Arabia* are slaughtering Negro Christians. As in the many civil, and often tribal wars, that numerous African nations have endured since their independence, civilian casualties are high and refugees are many. Then again, that has been the situation in Iraq — intensified by sectarian hatreds — over most of the nearly five years since America's president declared, "Mission accomplished!"

Finally, there's the recent flap over Ann Coulter's hope, expressed to Jewish cable interview host Donny Deutsch, that Jews should convert *en masse* to Christianity (who remembered during the fuss that followed that after 9/11 Coulter called for the U.S. to invade Muslim lands and force Muslims to convert to Christianity?). Rather than point out that a mass influx of "perfected Jews" might prove hard for America's Christians to digest, instead Deutsch veered off into full-blown Holocaustowackiness: he not once but twice equated Coulter's remarks with Ahmadinejad's (as **SR** readers know) bogus threat to wipe Israel from the map. By this logic, then, the Jews for Jesus are even more culpable than the Jewish Sonderkommandos who supposedly carried out much of the alleged Holocaust (though for some reason the SK "men" are regarded by most right-thinking Jews and gentiles as heroes). Jews for Jesus equals Hitler's Willing Executioners? Funny thing: I'd bet the overwhelming majority of American Jewry — including its large irreligious component — would accept Deutsch's crazy logic.

To end these ramblings on the use of racial myth in the furtherance of common goals, often through the invocation, for ulterior motives, of human suffering, it would be good to recall that in the years before the 1967 war, for most Americans the most potent symbol of the justice of the Jews' appropriation of Palestine (and largely unremarked by Americans) dispossession of the Palestinians was provided by the eponymous ship of Leon Uris's novel, and the subsequent movie, *Exodus.* Today, if anything, the Palestinians' lot is worse than that of the Egyptians as recorded in Genesis and Exodus — not that anyone on the History News Network Website other than you would dare to concede that.

God's Jewish Warriors

Kevin McDonald

This piece appeared originally in McDonalds Blog on October 1, 2007
http://www.kevinmacdonald.net/Blog.htm

The Jewish segment of Christiane Amanpour's *God's Warriors* is doubtless the best and most refreshing comment about what's going on in Israel ever to appear on American television. The take-home message—the one that will be lurking around in the back of the minds of viewers long after watching it—is the image of fanatical Jews. There are repeated images of religious Jews referring to the West Bank and Jerusalem as promised to Jews in Genesis and advocating that Arabs either move or be expelled.

There are Jewish activists bent on destroying the Al-Aqsa Mosque built at the site of the ancient Jewish temple and plotting to kill Palestinian schoolchildren; Jewish settlers being hauled out of the Sinai, Gaza, and various West Bank outposts by the Israeli army; Baruch Goldstein's massacre of praying Palestinians; masses of Jews expressing hatred toward Prime Minister Yitzak Rabin

because of his endorsement of the Oslo peace process; the assassination of Rabin by Yigal Amir, a Jewish fanatic inspired by Goldstein; Ariel Sharon, "the Godfather of the Settlements," visiting the Al-Aqsa Mosque and fomenting the Second Intifada.

There is a particularly striking segment on Jewish woman from New York who moved to Israel because "I was never fully American. I was Jewish." As a child, she learned Hebrew before she learned English, and her summers were spent at Zionist youth camps. She now recruits financial support for the settlements from Christian Zionists in America. The Christian congregation sings songs in Hebrew, and the Israeli and American flags are juxtaposed.

In America we tend to think that Jews are "just like us. After all, Israel is the "only democracy in the Middle East" and a "staunch American ally." We have been led to think of Judaism as one of the three mainstream American religions. ("Have you heard the one where a priest, a minister, and a rabbi go into a bar? ...") When most Americans think of Jews, they think of the friendly doctor who lives in the neighborhood, the brilliant scientist at the university, or the liberal social activist on behalf of the downtrodden.

But the Jews in *God's Jewish Warriors* often don't look like us at all. They are often religious Jews with long braided hair, beards, and names like Dvir and Dov. (New York State Assemblyman and West Bank settler Dov Hikind is depicted contributing some of his campaign funds to the settlements.) Many of the men use tefillin and wear yarmulkes, and they rock back and forth when they pray. The women often cover their hair and wear long gowns resembling a mild version of the Muslim purdah.

Judaism's Middle Eastern roots are on display, and there is nothing Western about it at all. These people don't seem very democratic, and they seem massively ethnocentric. They live in a completely Jewish world where their every thought and perception seem colored by their Jewish identity. Theirs is an apartheid world separated by high concrete walls from their Palestinian neighbors, where even tiny settlements are necessarily protected by the Israeli army. And at a time when Americans are constantly being encouraged by Jewish organizations like the ADL to be ever more tolerant of all kinds of diversity, these people are anything but tolerant. Calls for expropriation and expulsion of the Palestinians are commonplace among them. Israel has created a classic Middle Eastern segmentary society in which different groups live in an ingroup/outgroup world, completely isolated from each other. (Click here for a discussion of contrasts between Middle Eastern and Western societies.)

Amanpour does an excellent job showing how the organized Jewish community in America, and especially AIPAC, has rallied to the defense of the settlements in defiance of international law and every president since Jimmy Carter.

Not surprisingly, pro-Israel activist groups in the U.S. are not pleased. The Committee for Accuracy in Middle East Reporting in America (CAMERA) calls it "CNN's Abomination." Depictions of influential Jews who are obviously "not like us" are likely to trigger feelings of estrangement and alienation in most Americans—a natural consequence of our evolved psychology. CAMERA's main complaint is that there is too much focus on extremists rather than on more typical Jews. But as Amanpour notes at the beginning, "in the last 40 years [God's Jewish warriors] have changed the history of the Middle East." The question is not how representative these Jews are of American Jews or even Israeli Jews. The question is how much influence they have had. As I have argued, the settlement movement is the vanguard of Judaism, and Jews who actively oppose this state of affairs are eventually marginalized. If Jewish history shows anything, it's that the radicals eventually come to dominate the Jewish community.

The result is a full-fledged campaign by Jewish organizations against CNN. In an article titled "CNN Comes Under Unprecedented Attack," the *Forward* reports that members of the Conference of Presidents of Major American Jewish Organizations "have asked CNN to avoid rerunning the show before concerns about factual errors and bias are addressed and corrected. It is also requesting that the network invest similar resources to produce a new program that would "rectify the bias and inappropriate context." "We are aware of some advertisers that have already distanced themselves from 'God's Jewish Warriors,'" ... "It was recommended that all advertisers be contacted to express concern at their association with this offensive program." "

Amanpour does an excellent job showing how the organized Jewish community in America, and especially AIPAC, has rallied to the defense of the settlements in

defiance of international law and every president since Jimmy Carter. Missing is a depiction of the internal politics of American Jews in which Jewish voices who oppose support for Jewish radicals are rendered powerless. But this is an incredibly brave and informed presentation of the radical vanguard of the Jewish community that is having such a huge impact on the Middle East and, via its effects on US foreign policy, the entire world.

HOEFLE HOOPLA **Continued from page 1**

Forum, was immediate. These criticisms of Irving by revisionists in turn led to a further interview, this time by the New York-based Jewish newspaper "Forward", which was published 3 Oct 07, with the following lead:

> DAVID IRVING, who was released from prison last December [2006] in Austria after being convicted of Holocaust denial, recently announced that he is rethinking his position on the fate of European Jews during World War II. Irving now concedes that a mass slaughter of Jews may have occurred.

The next several paragraphs recapped the content of the Guardian article, along with references to the ongoing chorus of revisionist criticism, along with calls to condemn Irving, to boycott his books, and so on.

While the criticism of Irving may have merit, it overlooks the positives that come from the two newspaper articles. Also, the criticisms of Irving involved totally unnecessary attacks and aspersions on the Hoefle Document. Hence, to understand part of the controversy we have to go back to that document.

The Hoefle Document was discovered by two amateur historians, Stephen Tyas and Peter Witte in 2001. Ultimately published in the Journal of Holocaust and Genocide Studies early the next year, it was already the subject of press comments almost immediately after its discovery.

The brief telegram reads as follows:

13/15. OLQ de OMQ 1005 83 234 250
State Secret!

To the Senior Commander of the Security Police [and the Security Service], for the attention of SS Obersturmbannfuhrer HEIM, CRACOW.

Subject: fortnightly report Einsatz REINHART.

Reference: radio telegram there from.

recorded arrivals until December 31, 42,

L [Lublin]	12,761
B [Belzec]	0
S [Sobibor]	515
T [Treblinka]	10 335
Together	23 611

sum total [as per] December 31, 42,

L	24 733
B	434 508
S	101 370
T	71 355 read: 713 555
Together	1 274 166

SS and Police Leader Lublin, HOFLE, Sturmbannfuhrer

The interpretation of the document, found in the ULTRA decrypts of the British archives, is pretty simple. The Police Leader Hoefle reports fortnightly arrivals to four camps, Lublin (generally known as Majdanek), Belzec, Sobibor, and Treblinka totaling 23,611. The more important element is the sum totals section, which, as of year end 1942, indicates that 1,274,166 Jews had been sent to these camps.

Tyas and Witte, in their 2002 article, insisted that the document added weight to the standard interpretation which holds that these four camps were "Aktion Reinhardt" camps and that exterminations took place there (as opposed to the revisionist point of view which holds that Aktion Reinhardt was concerned with seizing the wealth of Jews being deported to the Soviet Union.) Yet nothing in the document supports that view. In fact, the document's total amount --- just over a million and a quarter deportations --- matches exactly the number quoted in the Korherr Report of May, 1943, referencing those said to have "passed through" these camps.

There are problems with interpreting the document as referring to exterminations in other ways, as well. One is the fact that the sites of the four camps could in no way accommodate the numbers of dead bodies which would have supposedly been buried there in about eight months time (according to the Standard Holocaust Mythology, the buried dead at these camps were only dug up and burnt later in 1943, in the span of a few weeks.) Another is that remains that have been discovered, for example, at Belzec, clearly show un-

burnt remains under a thick layer of ash, which indicates that in fact no large scale exhumations ever took place. These forensic points, and many others, are covered in detail in the CODOH video production, "One Third of the Holocaust" which is located on the CODOH site.

In short, it is physically impossible that one and a quarter million human beings could have been killed and buried at these sites, and therefore, whatever happened to them, it must have happened somewhere else.

Another problem with interpreting the document as a discussion of exterminations is to note that Lublin is listed; but Lublin, early postwar propaganda aside, is no longer considered an extermination camp by any normal measure. Indeed, over the past decades the death total at Lublin (Majdanek) has shrunk from a Soviet-inspired 1945 total of one and a quarter million to a present day total of about 60,000 for the entire war, and from all causes, including disease, which is conceded as the major cause of deaths.

Therefore, to interpret this document in a sinister manner would mean that, while the numbers for three of the camps (Treblinka, Belzec, and Sobibor) refer to mass murder, the Lublin numbers do not, and in fact cannot, since the relatively full set of data we have for Majdanek do not support the claim that 12,000 people were killed there in the last two weeks of December, 1942. Predictably, Tyas and Witte expend considerable energy attempting to account for this discrepancy.

In spite of these problems, and in reaction to Irving's acceptance of the document, some revisionists are now stressing the possible forgery of the document. There are some possible grounds for suspicion, based on an analysis of the transcript. Actually, the greatest ground for suspicion is that the Hoefle Document is the only document of its kind among the ULTRA decrypts released so far: and that just might be the key. There are plenty of bizarre orphan documents that are unquestionably accepted as fact by the establishment, including the 1943 Auschwitz document that claims 4,500 cremations in twenty four hours, clearly a false number.

In short, Irving could be legitimately criticized for failing to follow up on his characterizations of the Reinhardt camps. On the other hand, it is also possible that he simply does not have the interest or the inclination to research forced Jewish labor in World War Two: as he has said on many occasions, the Holocaust "bores" him

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And clearly it is also easier to forge a single document than a logical and connected series of documents. For all that, the singularity of the Hoefle document is probably best interpreted this way: it is an orphan document, but only because there are others which have not been released yet, and the release of these will, when it happens, simply support the revisionist case that the Reinhardt camps were not extermination camps but rather transit camps. That interpretation is not inconsistent with even sizable human remains said to have been found at these sites.

Irving's retort to the criticism of his acceptance of this document is based at least in part on his visit to the sites of these camps in early 2007. Irving undertook his some what courageous trip to the area only shortly after being released from prison in Vienna, where he was imprisoned for over a year, and discussed his impressions in detail at the time.

Among the factors that led Irving to accept the idea that the "Reinhardt" camps were the grave of millions of Jews, was the fact that human remains had been found at some, and second, the remote location of the camps, all situated on a North-South axis of the Bug River. The remoteness of the location, so the argument goes, could only mean mass murder. There are other factors, however, that Irving ignored, beyond the forensic arguments which shoot down the idea that mass exterminations on the scale alleged could have happened there.

These include the fact that the Bug was the line of demarcation of Poland in 1939, and was therefore a borderland which even during the time of Soviet-Nazi cooperation was the site of an extensive network of anti-tank ditches and other works, that Russian and Soviet railway gauges were incompatible with German and European railways, and would require detraining, that all four camps followed a North-South axis ending in Lublin, which in turn opened up into a series of work camps, specified in known documents, including such sites as Janow, all of these in the general Southeast direction from Lublin, and thus in the approximate location of the proposed Jewish reservation of "Lublinland", and numerous references to Jewish encampments and work camps far to the east of this line.

Nor does Irving, in his apparent haste to indict Himmler, and exonerate Hitler, appear to have researched the extent to which Jewish labor was probably used by such agencies as Organization Todt, which was a main agency employing forced labor throughout

the East, including Occupied Russia.

In short, Irving could be legitimately criticized for failing to follow up on his characterizations of the Reinhardt camps. On the other hand, it is also possible that he simply does not have the interest or the inclination to research forced Jewish labor in World War Two: as he has said on many occasions, the Holocaust "bores" him. At the same time, he cannot get off Scot free when claiming that a document supporting the deportation of a million and a quarter Jews is equivalent to the mass murder of 2.4 million.

And yet for all this Irving may have some other fish to fry. For, even while conceding the standard story with regard to the Reinhardt camps, he continues to challenge the status of Auschwitz Birkenau as an extermination camp, no doubt emboldened by German historian Fritjof Mayer's articles in 2003, which stated that no more than half a million died at Auschwitz from all causes, and that gassings in fact did not take place in any of the usual sites, namely, the crematoriums. The interesting thing about Mayer's comments is that they were published in Germany, and were not considered to violate the draconian German laws concerning revisionist views. At the same time, Mayer's comments represented a number of major concessions to revisionist work, much of which was developed in the 1990's, and most of which were adopted by Irving at the time of his libel action against Deborah Lipstadt in early 2000. Irving may be criticized for sensational, and perhaps self-advertising, claims about the Reinhardt camps, but sneaking in through the back door he continues to advance revisionist views about Auschwitz, views which, through people like Mayer, are becoming more and more mainstream.

It is for these reasons that Irving's recent comments can only be viewed in a positive light. Irving claims that Himmler secretly, and without Hitler's knowledge, oversaw the killing of 2.4 million Jews in the Reinhardt camps, but at the same time, he refuses to accept that a million Jews were killed at Auschwitz with poison gas. Under the absolutist terms espoused by people like Deborah Lipstadt, that would make Irving an unreconstructed Holocaust Denier, since, according to her rules, refusal to accept any part of the standard story amounts to heresy. Yet Irving, literally representing a position that is half-standard and half-revisionist was not only interviewed, but even portrayed with some sympathy, by the Jewish Forward, probably the leading Jewish newspaper in the United States. In terms of dialog between revisionists and non-revisionists, and in terms of loosening the grip of orthodox shibboleths regarding the Holocaust, this can only be termed remarkable progress.

To be sure, there are revisionists who, having studied the matter for several years are as absolute in their rejection of Holocaust stories as standard Holocaust mythologists are as absolute in their acceptance of them. However, in the real world, reconciling polar opposites requires first of all a loosening of orthodox positions, and then negotiation, followed eventually by a reconciliation of the data. Regardless of his posturings, and regardless of the self-promotion that probably underlay some of his recent remarks, Irving deserves some credit for pushing the revisionist dialog forward.

HEATED REACTION TO RECENT IRVING STATEMENTS

There has been a heated reaction to statements reported in the press in Britain and the U.S. Irving has his reasons for not wanting to elaborate on the press reports, while those at the CODOH Forum do not see why Irving will not answer a couple simple questions. Following is a "final" letter from Irving to Paul Grubach, followed by Grubach's response to Irving. This is only the tip of the iceberg. We will have to wait and see what come of it.

From David Irving

Paul: please get it into your head that I am not attacking you -- you started that game, not I --, but nor am I going to get into an open letter debate. I simply do not have the time, or sufficient interest in the Holocaust. And remember I am at present a 40-mile round trip from any Internet connection.

David Irving (currently in Windsor, England). By the way: My own bookstore is now open at *irvingbooks.com*

From Paul Grubach

Dear David:

Thank you for your attached email. Unfortunately, your reasons given for wanting to end the Grubach/Irving debate are, I believe, specious.

You wrote: "[...] nor am I going to get into an open letter debate [about the Holocaust]. I simply do not have the time, or

sufficient interest in the Holocaust."

If you do not have the time or sufficient interest in the Holocaust to engage in debate, then why did you publicly raise the Holocaust issue to begin with?

Why did you tell the British and Jewish press that you have a document that possibly refutes Holocaust revisionism, if you do not have the time or sufficient interest in the Holocaust to engage in discussion about it?

Quite frankly, I believe you realize that you made an enormous error. Down deep, you now realize that you made a false statement when you publicly claimed that you have a document that may refute Holocaust revisionism. You don't have anything of the sort.

I wish you good health and happiness, David, and perhaps in future I will be your friend and supporter once again.

Best Wishes,
Paul Grubach

Nazi "Shrunken Heads" Explored Further

By Denierbud

I made a video called "Nazi Shrunken Heads," but I didn't really have a lot of things figured out until after the movie was made. No revisionist has delved very deeply into the shrunken-head story that was presented as evidence of German monstrosity at the Nuremberg Trial. Butz briefly implies the heads were "planted" in *The Hoax of the 20th Century*. Similarly, searching the Journal of Historical Review (via the IHR search engine) reveals only brief references to the heads.

The first necessity for a deeper understanding of the shrunken head fraud is to familiarize ourselves the Andreas Pfaffenberger affidavit. That is where Dodd got his information relating to the heads, and which he read to the court, including such information as that they were the heads of two Polish laborers who were hanged, apparently for having sexual relations with German women. On my website (which I was able to put up thanks to Bradley Smith's support) I have a link to the affidavit and I show how prosecutor Thomas J. Dodd used it for his information about the heads.

The key points are the following: 1) the affidavit is an obvious fraud when read in it's entirety 2) Pfaffenberger wasn't at Buchenwald when it was taken by the Americans, he'd been gone for months, and was captured as a German soldier on the front. 3) The court is lead to believe, thanks to Robert Jackson, that Pfaffenberger's testimony was taken at Buchenwald upon its liberation.

Rosenberg was a German Jew who immigrated to the USA in the late 1930's and joined the army. And here's the strange part.

A second aspect in understanding the heads story is to know how they came to the attention of the Americans. There is a famous photo of a table with two shrunken heads on it. That table is at Buchenwald and was set up by the prisoners. This table was filmed, and that footage was shown at the Nuremberg Trial. Thomas J. Dodd took one of the heads, placed it under a cloth on a table, and at Nuremberg had the cloth removed at the right moment in his speech to reveal the head to the shocked court.

A third aspect is to understand something about Psychological Warfare's involvement. David Hackett's book on Buchenwald led me to have an interest in a psych warfare officer named Albert G. Rosenberg. And lo and behold it was as easy as simply telephoning this 89 year old man. He was the first American to see the heads. He came into the camp and the prisoners had set up the table on which they had displayed the heads, lampshades, and supposed human skin. But when I say "American Psych warfare officer" I need to qualify that.

Rosenberg was a German Jew who immigrated to the USA in the late 1930's and joined the army. And here's the strange part. He told me that he'd been stationed in Natal, Brazil, prior to Europe. I

looked it up on the map. It's a port city from which shrunken heads as curiosities would naturally have been exported. Did he get the idea of the psychological power as curios that these objects might have while he was there? Not to mention the weirdness in itself of psych warfare being an organization appropriate to documenting the camps. Rosenberg was placed in charge of documenting Buchenwald, as is described in Hackett's book.

Fourth, there's a legal phrase called "chain of custody." It means that regarding a piece of evidence, it's necessary to know who had possession of it from the time it first became relevant to the case. For the shrunken heads, the chain of custody is a disaster. We don't know when Pfaffenberger first saw these heads of two Polish laborers. It might have been two years, or six months, before his release. We don't know if it was when Karl and Ilse Koch were at Buchenwald or after. We're expected to believe they stayed at the camp after Konrad Morgen's investigations were completed (though he never saw the Koches), and after Pfaffenberger was released from the camp. At the same time we are supposed to believe that the prisoners had in their possession, right next to the "human pelvis ashtray" the very heads that Pfaffenberger saw.

All this can be explored further at nazishrunkenheads.com

OUR VOICES

The Human Face of Holocaust Revisionism

Fragments from the Journal of a Holocaust Revisionist

Bradley Smith

*** It's Saturday afternoon, the sun is setting over the ocean, and the folk from the States are coming to town to drink and get rowdy. The Boulevard looks more and more like *La Revolucion* in Tijuana. No tourists, only drinkers. Drinking tourists. Largely Mexicans from the *barrios* on the other side. It's already getting rowdy, the police are out in force, and the ambulances are beginning to howl. We sit in chairs in front of *Le Cigart* cigar store drinking a little Champaign and watching the passersby. The sweltering heat is giving way to a fresh breeze off the ocean. Many fat girls dressed for the bodies they wish they had, rather than the ones the do have.

The ambulances get us started talking about accidents, victims and death. Only a couple days ago south of Tijuana I passed a three-car accident where a White teenager with no shirt is lying on his back, his thin chest not moving. A couple months ago a drunk tried to cross the freeway that goes past the town here and was run down. We pulled over and Paloma and I went back to see what we could do. A couple other cars stopped and several men were standing around. The Red Cross had already been called. The man's face was soaked in blood. I tried to find a pulse, but couldn't. For a moment there on the freeway center divide, the reality of death was very close to me.

Sitting there around the entrance to the little cigar shop, each of us had his stories. Memory came up with my favorite dead-guy story from half a century ago. I have written about it elsewhere. We were in a forest in North Korea on a mountain trail when we fell out at the side of a creek for a rest. One of the guys saw a dead Chinese soldier in the padded, quilted jackets they used a few yards up the hillside in the leaf bed. He didn't look right. I decided to climb up to where he was lying and have a look. He was only half there. The top half was there, but the bottom half was missing --- legs, ass, everything.

It was all gone. I was careful as I looked around for the other half but I couldn't find it. One of the guys, I think it was Donavan, was calling up to me to leave things as they were. There could be a booby trap. I didn't think so. I wanted to find the other half. Simple curiosity.

Donavan yelled up at me: "What you gonna do if you find it? Save it? Get the hell down here."

I told the story of the Chinese with elaborate detail while we drank our champagne and the guys could see the humor of it. Death fifty years ago is one thing. Death today is something else. We became quiet and returned to watch-

ing the passing, increasingly noisy parade.

After a moment I said: "My brain is thinking about flan." Flan being a Mexican custard with burnt coffee dressing.

"Flan?"

"Yeah. Flan."

"You go from mutilated Chinese corpses to flan?"

"Yeah."

"How does that work?"

"I don't know how it works," I said. "It may be that memory has no moral compass."

Telling this little tale here I am reminded, yet again, how revisionism is only one ingredient in this stew we call life.

*** I'm on the horn with Chicago Bill when he observes that in twenty years the standard Holocaust story will be an embarrassment for everyone on every side. He suggests that revisionist arguments are not about the truth, but about lies. Of course. Revisionist arguments demonstrate what is false, fraudulent, deceptive, and deliberate lies. The gas chambers, and the unique monstrosity of the Germans.

*** This morning drinking coffee and watching CNN, I find that Luciano Pavarotti has died. Pancreatic cancer. I am not affected by his cause of death. But when a brief excerpt from one of his arias is played, I am moved to tears by the quality of his sound. I suppose I do understand something about all this blubbering, that at bottom it has to do with the anxiety I have for the life of our younger daughter, Paloma. It's very complicated. I am no longer inclined to write about her story here.

*** Reading Rousseau's *Solitary Walker* when two ideas come to me. I marked the place in the text where it happened. Now that I review the text, there is nothing there to suggest why thought would have imagined the two ideas. Speaking of other writers he had lived among he writes: "Several of them only wanted to do a book, any book, provided it was well received. When theirs was done and published, its argument no longer interested them in any way, unless it were to make others adopt it and to defend it in case it were attacked, but for the rest, they drew nothing from it for their own use and were not even concerned whether this argument were false or true --- provided it was not refuted."

It was right in the middle of those two observations that it occurred to thought that I should review my own work, story by story, chapter by chapter, looking for what is in each that I no longer think accurate. Not to rewrite anything, but as an addendum. And then thought realized that I could do a theater piece from the same angle, a one man show discussing the weaknesses and strengths of my own work as story. My notes suggest that I would start in the 1980s with revisionism. That would be the focused way to go about it. This is something I could do. Of course, it's another project. With no money in sight.

*** I have a letter from a supporter in the Midwest who offers to sponsor a speaking engagement for me, all expenses paid. He is a strong, organized, thoughtful, politically experienced young man. He has stipulations that I cannot agree to. One is that I agree to not mention to his audience that my family is Mexican. How can I offer my "human face" up in public while not being open about the life behind it?

*** I found this piece on Frankenstein while cleaning up some old folders in my computer. Don't recall if I have published it or not. It's from a couple years ago. Anyhow, here's what I found.

"I was in our bedroom this evening working out with bar bells and watching a rather soapy bio of Mary Shelly on the Film and Arts channel. I was reminded of the strenuous and truly dramatic life she led, until most everyone died, including four of her children if I counted right. My own mother bore four children, three of which died before reaching the age of one year. Our youngest daughter is 19 and is to give birth next month. I've got my fingers crossed.

"About 1937 my father took me to the Avalon theater in South Central Los Angeles to see Frankenstein. I would have been seven or eight years old. I had no idea what I was going to see. We didn't have a car so we walked the mile or so to the theater. It was dark. I still recall two or three scenes, most clearly the one where Boris Karloff is raging among the flames on the roof or parapet of the place where he dies. I think a flaming beam falls on his neck.

"I haven't read Shelly's book. I'm not going to read it now. But I was struck by the narration in the bio about how the "creature" behaved as badly as he did for lack of real human relationship, for lack of love. His desire was to enter into the world into which he was "born," but he was too ugly. He thought so, and others thought so. He was a human being, but he was an ugly one. He longed for love, and he was hurt by the lack of it. That's human. One thing led to another and it was over for him.

"As I listened to the narration of the Mary Shelly bio, thought turned to the book I'm supposed to

be writing, *Adolf Hitler and Me: Reading Mein Kampf* www.AdolfHitlerandMe.com . Thought was reminded that there are no monsters in the real world. Some of us commit monstrous acts. The irony is that while some of us who commit monstrous acts are bad guys, others of us who commit monstrous acts are good guys. It's as if the gods are playing with us, or we with them.

"Mary Shelly thought it monstrous for ordinary people to not see Frankenstein's monster for the "person" he was. Not seeing Adolf Hitler for the "person" he was, but as a monster, has morally justified a long and bloody trail of monstrous acts. I'm not suggesting that Adolf was a nice guy, only that he was human—like you and me."

*** Carlos Porter mentioned via email that he had heard that I am writing a book about Adolf Hitler. I've been meaning to tell him that I am not. I am writing about how it is for me to read Hitler's book, *Mein Kampf*. A literary journey. I have not turned my hand to it for some months now. But I do not have the knowledge, or the desire to gain the knowledge, that I would need to write anything resembling a biography of Adolf Hitler. It's beyond my competency.

*** Dreamed an elephant entered the house, walked through the first room into the hall way and then had to decide which way to go, to the left or the right. In the dream the elephant appears to understand, as do I, that whichever direction he takes, the house will be destroyed. While the animal stands there, uncertain about what to do, I wake.

*** The Mexican academics of Binational Association of Schools of Communication of the Californias (BINACOM) appear to have folded under pressure from American academics connected with BINACOM. Mexican nationals who offered to help during Corto Creativo 07, the one successful revisionist presentation made to a mainstream audience that has ever taken place, do not respond to my inquiries about speaking.

I decided to go online and look for student organizations in Mexican universities. Such lists apparently do not exist. It's not like it is in the States. Here, it's all up front and out in the open and reachable. In Mexico --- such matters are still Third World affairs. The Columbia *Daily Spectator*, for example, now publishes the print edition of the paper on the Internet itself in a PDF file. Exactly the way I am beginning to publish *Smith's Report.* The advantage here is that I can follow the Letters section, and the Op-Ed page in the paper to see if there is any reaction to the little classified ad I am running. Before --- before this new Internet development, this was impossible and I was always behind the curve.

*** Smiths Report Online has links to the CODOH main page, of course, but it also links to our MySpace page which was developed to appeal to students, and to my Blog, where I will post only stories related to the Campus Project and El Gran Tabu. It has not been "googled" yet so, while I know the URL --- the address --- and can get there via the Internet, no one else really knows it exists. Until it has been integrated into Internet search engines, we cannot promote SR Online. Once we do, we will begin using the Topica services to promote the site and solicit readers, a tiny fraction of whom will become contributors. That's the ticket.

*** In Charles Butterworth's interpretive essay on Rousseau's *Reveries* he writes that Rousseau's "basic premise was that his extensive criticism of society derived from his ability to stand outside the prejudices of his day." I have no "extensive criticism" of society to make, I'm not well-enough informed to think critically about society as a whole, but the perspective I do have about what I do think is related to the fact that I do probably stand outside many of the prejudices of my own day. I think I can say that.

*** I am distressed reading *Reveries* to find Rousseau to be such a whiner. He never tires of complaining about others. It just doesn't end. He is at the end of his life, he finds joy in memory, and in the observation of nature, but through, in, and all around memory is the sound of his whining, which he apparently believes is principled. Maybe I'm reading the text from a wrong angle.

I read his *Confessions* maybe forty years ago. I no longer have a real sense of his life's history. While reading *Reveries* thought reminds me to go to my *Britannica*, the 1954 edition that I bought from Steve Sanfeld in Hollywood in maybe 1961 for fifty dollars. I periodically sell all my books, or give them all away, but I always hung on to the *Britannica*. For the most part I only read in the evening when I go out walking, and stop somewhere for a beer, or a diet coke, and read a little. When I get back to the house it's time to loaf, or watch television, or do some more work on the computer, or some of all of it.

Steve Sanfeld --- I've written about him elsewhere --- was a Jew my age who participated in the Freedom Riders integrated bus tours through the South in the

1950s. An exhilarating experience for him. Now he was working as a clerk in Larry Edmonds bookstore on Hollywood Boulevard, across the street from where I had my own book store. Larry Edmunds specialized in cinema. Sanfeld had been caught up in the Zen movement that had some success in California in the 1950 / 60s. He was to join a Zen establishment in Gardenia, a Los Angeles suburb I used to ride through on horseback in the 1940s, and had to get rid of his possessions. I got a real deal on his *Britannica*.

Steven was overweight. Eight or ten months after he began his Zen discipline I found him visiting Hollywood Boulevard one afternoon. He had lost about thirty pounds. He looked terrific. He said the ticket was, when eating, to think about the stomach, not the throat. I've always thought to try it. Maybe I still will. We fell to talking about flowers. Don't know why. I told him about the chrysanthemums my mother was raising. Sanfeld said they could not possibly be so beautiful as the chrysanthemums they grew at the Zen --- whatever it was. Whole fields of them.

"Is that right," I said?

I never saw him again. He's an old guy now.

*** Saturday afternoon I visited Domingo at his gallery when a 60 Minutes segment came on the screen of the television, which is usually tuned to a soccer, football, or baseball game, and there was President Mahmud Ahmadinejad being interviewed by on of the 60 Minutes guys. He was rather charming in his way, smiled a lot, displayed a sense of humor, and came off very well in all. It reinforced my sense that I had done the right thing by putting one toe in the water at Columbia University with the classified ad in the *Daily Spectator.* Now that it is running, and I have seen it --- the print edition of the Spectator in Online as a PDF file --- it is miniscule and very unimpressive. Next week I'll move it up a notch. About three notches. We'll see.

And then there is the issue of running the ad on other campuses. First, something has to happen at Columbia.

*** A fat, poorly dressed lady came to the door yesterday selling homemade necklaces for two dollars each. She's been coming around for a year or more. Her story is that she has a grand daughter who is sick, there is not enough money to pay for doctors, and that if we buy necklaces from her it will help her with medical bills. Yesterday I told her that my wife is in Las Vegas for the next five weeks helping take care of our three-month-old grand daughter because Magaly has to go back to work. The lady was distressed, turned to go, then turned back to me tearfully and told me the story about her grand daughter and the necklaces. She looked distressed. The woman said her grand daughter was going to die and that she wanted to make her a white dress for her confirmation, one she could also use when the girl is buried. She looked terrible. The first necklace she pulled out of her bag was made of large glass beads of a beautiful shade of blue. Okay, I said, I'll buy that one. When I pulled out my money the smallest bill I had was a 200-peso note, about twenty dollars. I told her to come back when my daughter came home, that she would see the white car parked in front of the house.

When she came back Paloma answered the door. The fall out was that Paloma bought two necklaces and they chatted for a bit. The woman told Paloma she didn't have a clock and could not give her grand daughter her medicine at the right time. She was crying. Maybe she was telling the truth. Paloma took off her own watch and gave it to the woman.

"What?" I said.

"I gave it to her."

"Your sister gave you that watch for Christmas."

"Do you think she fed me a line?" Paloma used a Mexican expression I had never heard before.

"I don't know," I said.

Paloma has no money. She has nothing. But she gave the woman her watch. A girl with a heart of gold. Or a fool, much like her father. People all over this town owe me five dollars, ten, twenty. I don't have any money either. I have been a poor role model for my daughter in more ways than one.

*** A German reader writes me --- in Spanish --- to tell me that my intro to *El Gran Tabu* has been translated into German and is on the Internet. Last week a reader in Argentina posted the Spanish version on the Internet down there. Today Nancy Conroy, editor of the Ensenada based *Gringo Gazette*, emailed me to say she had discovered the intro in English on the Jeff Rense.com Internet site. Wants to know if I still live in Baja. I don't think she will follow up. She interviewed me for the *Gringo Gazette* last year and dodged around a number of issues even then.

*** The emptiness, the terrible anguish, of Paloma no longer being here. I don't feel that way about my wife, because I trust her, and I know she's sound. Paloma is not sound. We all want to live lives of pleasure, without pain. It's impossible. But Paloma has chosen a way to try to do that. Crystal meth.

*** I'm going to do what is practical with the ad in the Columbia Spectator, as I said I would. I'm dropping it. It's too small. I can make it bigger, it will be more effective, but it will cost more. I was attracted to placing the ad by the Ahmadinejad story at Columbia, the U.N. and the fall out from the Holocaust Conference in Teheran in December. My primary advisor was not enthusiastic. He pointed out that it isn't our role to "piggy-back" on the stories of others, but to make our own stories. That's what I did with the Corto Creativo 07 in Baja. That story has fallen apart, because the Mexicans fell apart. And so it goes with H. revisionism.

*** For three weeks, longer, on top of the regular work which is rather a full-time job, I have been juggling three major events. Working out a concept for using small ads in a very small number of campus papers to help create a media story. Working with my daughter, who I have been afraid is going down very quickly. And getting Smith's Report up on the Web and to promote the Online edition in a determined, professional way to find new readers and new contributors, which can in itself become a media story. It all depends on how it is promoted. Very important.

With regard to the campus ads, for the time being I have done what is practical --- I have dropped the ad I started with at Columbia University. With regard to Paloma, I have placed her in a drug rehab center in Tijuana. The baby is in Las Vegas with Magaly and my wife. Every time I put her away it's a tragedy for me. It took about eight, nine days this time, and I got over it. I always get over it. I'm okay now and back to work.

The work on the Online edition of Smith's Report, however, has gone very well. It took longer than I expected it to take. It cost more. A lot more. It's more complicated than it looks to be at the beginning. But we are there now. The first announcement for SR Online went out five days ago. There is no, or very little extra writing burden for me. The online reader gets exactly the same text, in exactly the same format, that you get in this hard-copy edition.

The trick here is to reach out to thousands, then tens of thousands, and then perhaps hundreds of thousands of folk who have never heard of this Report, know nothing about revisionism, a fraction of whom will want to know. There is no better place to find out that here, through the Online edition of SR, which links directly to the CODOH Library, the CODOH Forum, The Founder's Page, and to every other revisionist site on the Internet.

*** And now it's back to The Great Taboo. The real issue here is the funding to take the show on the road. In the end I will want to promote invitations to put on the show, but at the beginning I am going to have to pay for them myself. I will need about $800 --- $1,000 per show. That includes the room, advertising, insurance, travel (I'm going to keep it close to home), and cameraman. It might cost less, but I should have that much per show. We will want to create a story, get the final footage to wrap up the documentary. The Mexican stand-off put me behind schedule, family issues interfered, and now here we are.

IN THE NEWS

The Jewish Telegraphic Agency reports that young American Jews are increasingly alienated from Israel.

Among the reports referenced by the JTA is "Beyond Distancing: Young Adult American Jews and their Alienation from Israel" and commissioned by The Andrea and Charles Bronfman Philanthropies.

The major findings of the Report are that successively younger American Jews feel increasingly distant from Israel, and that the trend has been increasing steadily for decades. For example, fewer than half (48 percent) of respondents younger than 35 agreed that "Israel's destruction would be a personal tragedy," compared to 78 percent of those 65 and older. And just 54 percent of the younger group is "comfortable with the idea of a Jewish State," compared to 81 percent of those 65 or older.

This suggests to me that Jews of college age are going to be increasingly open to revisionist arguments re the Holocaust story. If their subjective attachment to Israel itself is failing, they have increasingly fewer subjective reasons to support a taboo against an open debate on the matter. It just doesn't matter the way it used to matter.

Adela Navarro Bello, editor of the Tijuana news tabloid Zeta, is to be honored by The Committee to Protect Journalists (CPJ) with the 2007 Press Freedom Award

Zeta has been fearless in exposing drug cartels and corrupt politicians. Hector Felix Miranda, co-founder of *Zeta*, was killed in 1988. Co-editor Francisco Ortiz Franco was murdered in 2004. J.

Jesus Blancornelas, founder and then director of Zeta, was the victim of an assassination attempt in which one bodyguard was killed. Blancornelas himself was wounded and lived out the rest of his life in a wheelchair. He died last year. He was a real hero.

Mexico, especially the frontier area, is second only to Iraq as the most dangerous place in the world for journalists.

Dan D. Desjardins has written a new paper titled "The Leuchter Report, Revisited." He suggests that it might make some revisionists uncomfortable. I have only very recently received it and have not yet reviewed it. Here is a short intro by Desjardins himself.

Proceding from his 1997 article "Kenneth Stern's Critique of the Leuchter Report," D.D. Desjardins examines average ferric ferrocyanide residues deriving from samples Fred Leuchter took from sheltered versus unsheltered locations at Auschwitz-Birkenau. He also compares average ferric ferrocyanide residues between locations that were allegedly homicidal gas chambers versus those that were undressing rooms, Sondercommando quarters, etc. Finally and most significantly, Mr. Desjardins examines the question as to what degree of ferric ferrocyanide one should find given HCN exposure for purposes of delousing and purposes of homicidal extermination.

In addressing this question, he uses data provided by the Leuchter Report, re-examining Leuchter's methodology, but also draws from his own interview with Dr. Francisek Piper to reassess the meaning behind the minimalist residues found for Kremas I-V at Auschwitz-Birkenau.

Proposing certain assumptions, e.g., linearity of reaction rates and comparable building materials, he concludes the marginal residues found for the alleged execution gas chambers may not be unreasonable from a traditional holocaust perspective, while at the same time satisfying what Dr. Robert Faurisson suggested when the Leuchter Report first appeared, i.e., that the various Krema were themselves deloused one or several times during operational use.

A must reading for those who read Desjardin's earlier "Kenneth Stern's Critique of the Leuchter Report." The paper itself will be uploaded into the CODOH Library.

Elie Wiesel tells some 3,000 people at the Sheraton Hotel and Towers in Chicago, meeting to celebrate the coming 15th anniversary of the United States Holocaust Memorial Museum that many good things happened in the 20 century --- the end of colonialism, the end of official racism, the end of imperialism, the end of communism and fascism.

Nevertheless, the dominant fact of the 20th Century was the Holocaust. That being so the century was a "failure … "

Wiesel called Iranian President Mahmud Ahmadinejad "the No. 1 Holocaust denier in the world" and said that those who share his beliefs are proof that anti-Semitism is still a force today. Anti-Semitism "is a plague," Wiesel said. "An anti-Semite is a person who hated me before I was born."

I am struck by the idea that Elie will claim he was "hated" before he was born. It is an irrational concept, but a dramatic, evens a poetic use of the language. As theater, "it works." Elie, and those folk who live out in real life his version of Holocaust theater, will never see that if Elie is hated now, in real life, it is because he has consciously promoted a theater of hatred for Germans, and one of forgiveness, always forgiveness, for Jews.

INSPIRED BY ELIE WIESEL?

ROCK HOLOCAUST 2, the Rock and Roll, slasher/zombie comedy film sequel produced on the 2004 Vans Warped Tour will have its NYC Premiere on Friday, October 26th at 9pm at the Pioneer Theater in New York City.

Set one year after the original Punk Rock Holocaust, the demonic Pop-punk Executioner's headless, undead corpse is back on the 2004 Vans Warped Tour and it's looking for its head! The killer is beheading bands left and right, and on the tour there is total "Holocaust Denial" as all of the tour production staff refutes reports of the carnage that happened the previous year.

One precocious, nubile "Holocaust Survivor" has become a reporter for a small independent magazine. She is determined to get to the bottom of the story and reveal the truth to the world.

We wish her the very best.

CODOHWeb Continues to Offer a Major Challenge to the Holocaust Taboo

By Rodrigo Mendoza

CODOHWeb (the overall online efforts of Bradley Smith and CODOH) comprised of the huge revisionist Website at www.codoh.com continues to take revisionist arguments and viewpoints to hundreds of thousands of readers. During September 2007

we had 66,361 pages accessed, total hits (including graphics) was over 246,000. Year to date codoh.com has had over 834,000 pages accessed. These statistics represent true accesses by human beings. We have cut out of the statistics all traffic generated by robots, worms, or replies with special HTTP status codes.

With contemporary statistical tools, we can learn much more about those who access our materials. We have had more than 179,000 unique different visitors to our site this year alone. We know the most popular day of the week to access our site --- Thursdays, and the most popular time, 9:00 p.m. to 10:00 p.m.

Our visitors come from all around the world with the leading countries being the USA, the Netherlands, Australia, Canada, Great Britain, and Germany.

And what are our readers reading you ask? The top ten most viewed articles/documents are:

1. **Defending Against the Allied Bombing Campaign: Air Raid Shelters and Gas Protection in Germany, 1939-1945** by Samuel Crowell
2. **George Orwell** by Richard Widmann
3. **Speech of Reichsführer-SS Heinrich Himmler at Posen 4 October 1943** translated by Carlos Porter
4. **Political Maps of Europe 1914 to 1945**
5. **One Third of the Holocaust** (video)
6. **True Stories of a Holocaust Revisionist,** by Bradley Smith
7. **The Crucifixion of the Jews must stop**, by Martin Glynn
8. **Holocaust Memorial Pages: A Photographic Record**
9. **The Diesel Gas Chambers: Myth within a Myth** by Friedrich Berg
10. **The Holocaust Ideology: A Theological Threat to Christianity and Islam** by Paul Grubach

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Smith's *Break his Bones*, or as the French have it --- *Confidences d'un révisionniste américain* --- has been officially catalogued by the French bibliographic folk.

This was rather unexpected, as the French publisher had to print it in Italy where printing such texts is not yet a criminal offense. In France itself the book is sold very quietly, under the table as we say.

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Exemplaire et cote (1)

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This business that is not a business is full of surprises. It's like life that way, which is also not a business. Teheran was a surprise. The exhibition of *El Gran Tabu* in Baja was a surprise. What will the next surprise be? Stay with me here, and you will find out.

Bradley

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